

THE
DIGNITIE
of
CHIVALRIE;

Set forth in

A SERMON Preached
before the ARTILLERY Company
of LONDON, Iune xiiij.

1626.

By WILLIAM GOUGE, B. of Divinity
and Preacher of Gods Word, in
Black-frier's London.

EXOD. 15.3.

יְהוָה אֱלֹהֵינוּ יְהוָה

The LORD is a Man of Warre.

CHRYS. *ad Pop. Hom. 4.*

ὁ πάλαι ὁ Θεὸς ἐγενήθη τῶν πόλεμον.

Antiquitus Deus Dux erat bellorum.

LONDON,

Printed by G.M. for Ralph Mab, 1626.

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TO
THE RIGHT

VVorshipfull, HUGH HAM-
MERSLEY Esquire, One of the

Aldermen and Coronets of the

Honourable Citie of L O N

D O N, and President of the

Marttall Company, ex-

ercising Armes in the Artil-

lery Garden:

AND,

To all the Captaines and Gentle-

men of the said Company, Such Va-

lour as may make them victoriously stand

against all sorts of Enemies.

Worthy President, Captaines, and Gentlemen,



By a free Election of you all,

I was called to preach that

which is heere presented to

you, so by the first motion &

A 2

earnest

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earnest solicitation of many of you, I am
 enduced to publish it. How farre mine
 owne purpose was from any such pur-
 pose, God is my wnesse. How farre your
 desire preuailed to alter that my pur-
 pose, this euidence is an apparent eu-
 dence. Among other motiues mentioned
 by you that in the name of thy selfe were
 Soliciters in this busines, this, which by
 some of you was alleaged, was preuailed
 with me, that the more common this
 Sermon was made, the more commo-
 dious it might bee to your Company.
 How my poore paines may adde any ad-
 uantage to your important employments
 I know not. This I know, and doe openly
 acknowledge, & publikely professe, that
 my heart is set vpon your Artillery Co-
 pany: I loue it: I admire it: I honour it:
 I praise God for it: I wil continue to pray
 to the Lord of Hosts for his blessing vpon
 it: and to my poore power I will doe,
 what I can, for the aduancement therof.
 As one, though a very meane and weake
 proafe thereof, I doe heer's dedicate to
 you in particular, that which by your
 meanes, and for your sake is diuulged to
 all

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all in general. I confesse, that as the matter thereof, so the manner of handling it, is somewhat differing from my ordinary course. For I had respect to the kinde of Auditory before which I spake. Among Souldiers I endeauoured to speake souldier-like. If offence bee taken at matter or manner, I shroud my selfe under your shields for defence. Now that you haue brought me forth into the open field, & set me vp to be gazed on, & baited at by the differing censures of diuers censors, leane me not to shift for my selfe. Be not backward to patronize what you haue beene forward to produce. I may the rather expect all iust defence from you, because by appearing somewhat otherwise in your Assembly then I use to doe in my usual Auditory, I take you, worthy President for my president, yea all you valiant Captaines, and other Gentlemen whom I make as one Patronie, for my patterne herein. Me thinkes, o prudent President, when in a forenoone I see you sitting, & giuing aduice among the wise Senators of our Citie, and in an after-

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noone marching before the martiall
 Gentlemen of your company, me thinks
 the same man is not the same man. But
 of old, such hath bene the demeanor of
 those who haue bene gifted for the one
 & the other place, to be both graue Sen-
 nators and braue Souldiers. Such were
 Brutus, Scipio the one and the other,
 Camillus, Marius, Pompey, Cesar, and
 many other who were both Togati and
 Armati, prudent Consulls, potent Cap-
 taines. The like I may say of all you
 Gentlemen of the Artillery Garden:
 You that are, wherefoeuer you are, in
 your persons the same Persons, doe with
 that decorum as serue the busines which
 you are about, as in your ordinary voca-
 tion, and Military profession, you seeme
 to be other and other men. Hereby you
 manifest your prudence & prouidence.
 Prudence, by fitting your selues to that
 which is fit for the present. Prouidence,
 both by improving the time of peace, &
 making the best aduantage thereof in the
 duties of your particular callings, and
 also by preparing your selues against the
 time of War, & preventing the damage
which

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which might otherwise thence ensue. So well haue I neuer approued this your course, as if my coate and calling had been answerable, long ere this, I had endeauoured to haue been of your Artillery Company. But for those whose education appertaineth to me, I verily purpose, and openly professe, that if euer any Son of mine be a Citizen of London, & of sufficient ability, I will endeavour to haue him a member of this your Company. Of which minde I would more persons and parents were. If they were & their childrens minde, when they are of age, answerable thereto, both City & Kingdome would be much more honoured, and secured by this and other like Societies. My desire is therefore, that this which is likely to come to the view of many more then at first heard it, may preuaile with those many, to doe as you doe, and to adde able men and auaileable meanes to the advancement of your company. As for you, the present President, Head & Chiefe of this truly honoured Society, who (if God, according to our desire and hope, preserue you among

Nulli qui
est deputa-
tus ad ali-
quod offici-
um, licet id
per quod
suo officio
incongruum
reddatur.
Vnde cleri-
cis omnino
non licet
bella gerere
&c. Aquin.
2. 2. quest.
40. Artic. 2

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* See page
15.

among us) within these two yeeres and few moneths, is to bee the President, Head, and Chiefe, under the Kings Maiesty, of this honourable City, when you come to that high honour, haue this your Company in remembrance and let that double honour, which then you shall doe thereto, be to posterity a monument that in such a yeere the President of the Artillery Society was in such an honourable place, & of such an honourable minde. To conclude, if any advancement (O noble President, Captaines and Gentlemen of the Artillery Company) may any way by your desire to haue that, which once your selues heard, lie open to the view of all, be attained, the end of yeelding to your desire is obtained. For this end therefore, humble and hearty prayer is and shall be made (to him that hath power to moue the mindes of all men according to his owne minde) by him that promiseth to be

Black-Fryers
London. Iul.
10. 1616.

Your daily Oratour,

WILLIAM GOUGE.

THE
DIGNITY
 OF
CHIVALRY;

*Set forth in a Sermon preached
 before the Artillery Com-
 pany of London, 16. June*

1626

2 CHRON. 8. 9.

THESE WERE MEN OF WARRE.

THESE WERE MEN OF WARRE.

The Dignity of Chivalry
 (a point very perti-
 nent for this present
 appointment) is the
 Pearle that is enclosed
 in the casket of my Text. Hereof
 that you may take the better view, I
 will set open this casket in your
 sight. Be pleased therefore to take
 notice of the generall Scope whereat
 the holy Ghost aimeth in this Chap-
 ter: thereby you may discern that

B

the

*The Sum
 of Text, &
 Sermon.*

the forenamed point, *The dignity of Chivalry*, is not violently wrested, but properly ariseth out of my Text. The *Summe* of this Chapter is *A Declaration of the Magnificence of Salomon*. Among other evidences thereof this is one, that his native Subiects, *Children of Israel*, THEY were MEN of WARRE. The originall expresseth none but words of weight: Circumstantiall words, which are as bonds to knit word to word, it leaveth to bee vnderstood. There are therefore three onely words in the originall, all which set out the *Dignity of Chivalry*, and that by the *Persons*, their *Property*, and *Part* whereunto they were put,

*The Parts
of the Text.*

The first word הֵמָּה THEY noteth out *Singular Persons*,

The second, אֲנָשִׁי MEN, a *Speciall Property*.

The third, מִלְחָמָה WARRE, a *Select employment*.

THEY were MEN of WARRE.

*1 Chron. 8.
7, 8.*

In the two verses before my Text, it is said, that there were left of the *Hittites*,

Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, who were not of Israel: and that being left, they were so brought vnder, as *Salomon made them to pay tribute.* They might therefore haue beene put to any office or worke that the King would: yet were not **THEY MEN OF WARRE.** They were too meane and vnmeet persons, for a function so high and honourable. On the contrary, in the words immediately before my Text, it is said, *Of the children of Israel, did Salomon make no seruants for his worke.* They being men of better note and name, were reserved for a more honourable employment, which my Text thus expresseth, **THEY were MEN OF WARRE:** which words are inferred on the former, by way of opposition, with this aduerfatine Particle **BUT.** They were *no seruants for worke:* **BUT THEY were MEN OF WARRE.** As the meaner and baser sort were made *seruants for worke,* so the better and excellenter sort were made *Souldiers*

*who not fit
for Warre.*

2 Chron.
8.9.

*who fit for
Warre*

for Warre. THEY were MEN of WARRE. Nor Hittites, nor Amorites, nor Perizites, nor Hivites, nor Jebusites; BVT Israelites. THEY were MEN of WARRE. No Slaues, no Captiues, no Aliens, no Forrainers, but Freemen, Free-borne, Native Subjects, Naturall Citizens, THEY were MEN of WARRE. Thus this relative Particle **כִּי** THEY, as here it is vsed, is to be taken *as if* with an excellency, as importing some eminency of the Persons here meant. This choice then of Persons, maketh much to the Dignity of Chivalry.

The property of men of Warre.

2. As there was choice made of persons in regard of their outward priuiledge, *Israelites, Natiues, Citizens*: so also in regard of their inward property. For the second word of my Text, **וְהָיוּ** MEN, though it be oft vsed for mortal men, subiect to many miseries, yet is it also put for **וְהָיוּ** valourous men, and attributed to those choice men which were taken out of the twelue seuerall Tribes of Israel, and sent to spie the Land of Canaan.

Yea

Yea, this very word is twice vsed in that exhortation which the Philistims vse to encourage one another, when they heard that the *Arke* of the LORD was brought into the hoste of the *Israelites*: and it is used to set out valour and courage in men. For thus, word for word, it may be translated, *Be Men*: some translate it thus, *Play the MEN*: Others thus, *Quit you like MEN*. **אִישׁ־אֵל** by trāspōsiō of a letter, are **אֵל־אִישׁ** *Men of place & power, Commanders, Captaines*. Thus the *MEN* here meant, may be distinguished from the vulgar, common sort of men. The *Hebrew* put such a difference betwixt **אִישׁ** and **אָדָם** as the *Grecians* doe betwixt *ἀνὴρ* and *ἀνθρώπος*, and the *Latines* betwixt *Vir* and *Homo*. **אִישׁ** importeth such an one as hath in him **אֵשׁ** *Fire*, *Life*, and *Spirit*; but, **אָדָם** a man of the earth. *Vir* by the *Latines* is so called of virtue & prowesse; but *homo ab humo*, as **אָדָם** of the earth. In *Greece*, they most properly are stiled *ἀνδρες* who are *ἀνδρεῖος*, virtuous, valorous, magnanimous:

I Sam. 49.
אִישׁ־אֵל
 חֵן *esse vi-*
 ri. **אִישׁ־אֵל**
אִישׁ־אֵל
Situ viri.

Πολλοὶ μὲν
 ἀνθρώποι,
 ὀλίγοι δ' ἀνδρες.
Herod. in
Polym.

mious: but all of all sorts ἀνδρες. Our English is herein penurious, it wanteth fit words to expresse this difference: we call all, whether mighty or meane, *Men*: yet sometimes this word MEN in our tongue hath his *Emphasis*, as in these and such like phrases, *They haue played the MEN. They haue shewed themselves MEN. They are MEN indeed.* Thus in the english translation of the Scripture it is vsed, 1 Cor. 16. 13. *Quit you like MEN.* And 2 Sam. 10. 12. *Let vs play the MEN.* That the word here in my Text is so to be taken, is euident by comparing this with like places.

1. Chr. 12.
23.

Those valiant men that came out of sundrie Tribes to *Dauid* in *Hebron*, to turne the Kingdome of *Saul* to him, of whose courage and prouesse much is spoken, are stiled with the words here

—Ver. 38
Ioel 2. 7.

in my Text, אנשי מלחמה *Men of Warre.* The Prophet *Ioel* applieth these two phrases גבורים *Mighty men*, & אנשי מלחמה *Men of War*,

—3. 9.

1. Chr. 17.
13.

to the same persons. Where the magnificence of *Iehosaphat* is set out as *Salomons*

Tomons magnificence is here set out, in *Ierusalem* there are said to bee אנשי מלחמה *Men of Warre*, and by way of exposition, they are further stiled גבורי היל *Mighty men of valour*. They were therefore choice *Men* of courage, *Men* of valour, that are here ment in my Text: so as their *Propertie* doth further set out the *Dignity* of *Chivalry*, In that, though *Natiues* onely and *Israelites* were deputed to the imployment here mentioned, yet not all sorts of *Natiues* and *Israelites*, but such as were well reputed of for virtue and valour, and fit for their imployment.

5. These *Natiues* of name, select Subiects, *Men* of mighty minds, to what imployment were they appointed? Euen to *Warre*. They were *Men* of WARRE. What need might there then bee thought to bee of *Men* of *Warre*? Had all the *Nations* round about proclaimed *Warre* against *Israel*, as in *Ioshuahs* time? Or was *Warre* within their gates, as before *Deborahs* daies? Or were their ene-

*Preparation
for warre
under a
Prince of
peace.*

Ios. 5. 8.

Iudg. 5. 8.

Judg. 15. 11

2 Sam. 8. 1.
&c.1 Chron.
22. 9.Isa. 9. 6.
Ephes. 2. 14

mies Rulers ouer them, as when *Sampson* began to be a Iudge in *Israel*? No such matter. What then? Was this the time to take reuenge of *Israels* enemies for former wrongs, to secure the Land of them, and to bring them vnder subiection? Surely noe: All that was sufficiently done by *Dauid*, that mighty man of War. *Salomon* now raigned. *Salomon* that Prince of Peace. His name propoorted Peace. For *Salomon* had his denomination from שלום Peace. Peace also was promised to be in his daies. Both the forenamed Name of Peace, and also the promise of Peace are expressly mentioned by God himselfe, where he thus speaketh to *Dauid*, Behold a Sonne shall be borne to thee, who shall be a man of rest: and I will giue him rest from all his enemies round about: for his name shall be *Salomon*: and I will giue peace and quietnes to *Israel* all his daies. This *Salomō* was herein an especiall Type of the great Prince of Peace, *Christ Iesus*, who is *Our Peace*. In that then, where there was no feare of

of danger, nor any instant, vrgent necessity required, in a time and place of *Peace*, vnder the raigne of a Prince of *Peace*, *They*, of whom you heard before, *They* were *Men* of WARRE. Surely preparation for *Warre*, Exercises thereto, Martiall discipline, Artillery tacticks, and Military trainings are matters of moment, commendable and honorable, not to be reiected or neglected, but duly to be respected, and daily practised, at all times, in all places whether of perill or peace. This third and last branch therefore (as it is here set downe) euen the *Part* which the forenamed *Persons* performed, amplifieth the *Dignity of Chivalry*. For, *They* were *Men* of WARRE.

Thus haue I cleared the generall scope of my Text, and laid open to your view this promised Pearle, the *Dignity of Chivalry*: by shewing how euery word of my Text eyeth that marke, and euery part and particle thereof much aduanceth the same. With your good patience I purpose to diue yet more deeply into the
depth

depth of my Text. For the three Parts raised out of the three words thereof, as they haue beene opened before you, (namely,

1. The singular *Persons*, **THEY**,
 2. Their speciall *Property*, **MEN**,
 3. Their select *Employment*. **WAR**.
- THEY** were **MEN** of **WARRE**)

These three points I say, afford to our heedfull consideration these three vsfull Obseruations.

1. **The Artillery profession is an honorable function.*

2. *Military men must be of mighty mindes.*

3. *In peace to prepare for Warre, is a principall part of prudence.*

Of these in order : And first of the first.

The Artillery profession is an honourable function.

To treat much of the *Artillery profession*, before this *Artillery Company* would be to act * *Phormio* his part before so many *Anniballs* as are here present. You all know that the *Artillery Profession* is a *Military Discipline*,

* *The three principall points of the Text.*

aCū Phormio de Imperatoris offi. 10. & omni re militari sic dixisset, ut ceteri qui illum audirent vehementer essent delectati, Annibal interrogatus quid de illo Philosopho iudicaret, respondit, multos se deliros senes sepe vidisse, sed qui magis quam Phormio deliraret, vidisse neminem.
Cic. de Orat. lib. 2.

pline, whereby choice persons are instructed and enabled well to manage weapons of Warre, orderly to march in their due place, wisely to encampe, and skilfully to embattaile. That to bee trained vp hereto, and well exercised herein, is an honourable function, belongeth to me, and to the matter in hand, to proue. How it appeareth by my Text to be an honourable function yee haue heard. *Hittites, Amorites, Perizites, Hiuites, Iebusites*, and such like seruile persons comming from a base ofspring were counted vnworthy hereof. In Israel *Israelites*, Children of the euer renowned Patriarchs, *Abraham, Isaak, and Iaakob*, Men of highest and greatest esteeme, THEY were Men of Warre. That function whereof base people were counted vnworthy, and whereunto Men of best account must be deputed, is ἀμολογούμενος without contradiction an honourable function. To like purpose it is noted that *Abraham* himselfe, that Prince of God (as hee is for excellency sake stiled) trained vp in Artillery exercises,

The souldiers profession, and honourable function.

Gen. 23.6.
—14. 14.

1 Sam 17.
12, 13.

1 Sam. 17.
32. &c.

-18. 27. 30.
Who of old
were men
of Warre.

ses, not bond. slaues, bought with his money, but such as were *borne and brought up in his house*, whom he had in high esteeme. *THEY* were *Men of Warre*. Where as old *Ishai*, an vnderstanding and wise man had eight sonnes, the three most honourable of them all, euen the three eldest, were trained vp in an *Artillery profession*, *THEY* were *Men of Warre*. And though *Dauid*, being the youngest of all, were by his Father deputed to be a shepheard, yet his braue minde affecting more honourable imployments, whereunto also he was incited by diuine instinct, hee would needs proue to be a *man of War*, & indeed proued to be an approued *Man of War*. *Saul* himselfe though a King, *Jonathan*, that louely *Jonathan*, the Kings Sonne and heire, other of his brethren, all Kings Sons, *THEY* were *Men of Warre*. Of old, the best of a Nation, best in blood and birth, as Kings, Princes, Nobles, their children & kindred: best in stature & propernes of body, as the three talle, proper sons of *Ishai*: best in courage, valour,

lour, and strength, as they whom *Saul* chose to follow him: best any other way, *THEY* were *Men of War*. What shall I more say? For the time would faile mee to speake in particular of *Iosuah*, *Gedeon*, *Iepthah*, *Dauid*, *Iehasaphat*, *Hezekiab*, *Iosiah*, and otherlike worthies, royall persons, that were trained vp in the *Artillery* profession, and thereupon waged many battailes valiantly & victoriously. *THEY* were *Men of War*. We reade of few battails in Scripture, wherein Kings, or other chiefe Gouvernors had not their place & part. In *Assyria*, *Persia*, *Greece* and *Rome* the foure great *Monarchies* of the World, & the most famous *States* that euer were among the *Heathen*, all that in any excellency surpassed others, & were chosen to high & honourable places, for the most part, *THEY* were *Men of Warre*. The like may be noted of other well disciplined and well gouerned polities. Most of our *Dignities* and *Titles of honour* haue risen from *Artillery* exercises, and *Military* imployments. *Imperatores*, *Empe-*

Titles of honour most due to men of warre.

Maiores nostri summam rebus bellicis retulere gloria. Amb. Offic. l. i. c. 35.

Things requisite to make men fit for War.

rors were at first Generalls of armies : *Duces* Dukes, were Captaines of bands : *Comites* Earles, were Lieutenants, or *Prouosts*-Marshalls : *Milites*, Knights were choice Souldiers : *Equites*, *Esquires* were horsemen in Warre. These and other like honourable titles were at first giuen to men, because THEY were *Men of Warre*. The honour of *Knight-hood* is knowne properly to belong to such as haue well deserued in Warre. Our Ancestors got their greatest renowne by warlike affaires. Can any now denie the *Artillery* profession to haue beene accounted an honourable function? Many honourable parts and endowments are requisite to make a man expert in the *Artillery* profession, as Soundnesse of iudgement, Sharpnesse of wit, Quicknesse of conceit, Stoutnesse and courage of minde, Endantednesse in danger, Discretion mixed with passion, Prudence, Patience, Ability and Agility of body, and of the seuerall parts thereof, with the like : all which doe demonstrate that the

the function whereunto they are required, is an *honourable function*.

Matter both of *Enducement* and also of *Encouragement* doth this first obseruation afford.

Enducement to men of place, power, and parts, to Gouvernours, to Nobles, to Rich men, to all that can any way adde any honour to this profession, to doe what they can to the advancement of that which is in it selfe so honourable as hath beene shewed, and worthy of all the honour that can be done vnto it. The Apostle maketh mention of a *double honour*. That double honour is *Countenance* and *Maintenance*: both which are most due to this profession: and most meete it is that both be giuen thereto. By this double honour haue all professions in all ages beene brought to that perfection whereunto in any kinde they haue attained. The respect and reward which of old hath beene afforded to valourous, & couragious, well exercised, and well experienced Captaines and Souldiers in the soure fore-

Double honour due to
such as
exercise
Armes.

1 Tim. 5. 17

Honos alit
artes, Cic.
Tusc. quæst.
lib. 1.

forenamed Monarchies made them so abound with Men of Warre, as the whole world was made to tremble at the heare-say of them. When once a question was moued, why after *Virgil's* time there were no more such excellent Poets as he was, such an answer as this was made.

Good Poets thrive where liberall

Patrons live.

Their countries will another

Virgil give.

An answer very pertinent to the point in hand: and fitly it may be applied to Captaines & Souldiers, who vndoubtedly will abound in number, and grow very expert in all warlike exercises where they are plentifully sustained, and highly honoured. Were Artillery Gardens, and Military Fields for Martiall discipline and warlike trainings, fostered and honoured thorow-out this land, as it is meete they should be, *Greece* could have no cause to boast before *England* of her *Achilles*, *Diomedes*, *Themistocles*, *Pericles*, *Pyrrhus*, &c. nor Rome of her *Scipioes*,

*Sint Mecæ-
nates non
deerunt
Flaccæ*

*Marones:
Virgilium-
que tibi vel
tua vura
dabunt.*

*Martial l.
8. Epigr. 56.*

Scipiaes, Horatij, Fabij, Pompeis, or Casars. Meanes among vs are more wanting then Men, or Minds. Oh that this *Enducement* might preuaile with Men of Meanes to afford the honour of *Regard*, and honour of *Re-ward* to this Artillery profession which is so worthy of double honour!

The *Encouragement* concerneth you, the *Commanders* and other *Members* of this commendable and honourable *Company*. Howsoever your Profession and practise bee reitected or, neglected by such as ought most to respect it, yet it being honourable in it selfe, be encouraged to goe on therein. The practise of a good thing is then most commendable, when, for the goodnesse of it, it is practised. The puissant Princessse *Dorab*, that rose vp a *Mother in Israel*, and a *Iudge* therein, with admiration said, of such as offered themselves willingly, *My heart is on them.* Had your Mother *London*, or your Grand-mother *England* a tongue to
C expresse

Encouragement to Artillery Gt.

Iudg. 5.9.

expresse her minde, shee would with
 like approbation say to you, that
 shew your selues not onely *Desires wil-*
ling, but all *flayes forward* to all Mar-
 tiall exercises, *My heart is on you* :
 yea the heart of him that loueth them
 that doe good things cheerefully and
 willingly, and can and will honour
 them that honour him, his heart is on
 you. Hee accepteth the good things
 which are done of the doers owne ac-
 cord, without compulsion by others,
 or remuneration from others, hee ac-
 cepteth them as done for his owne
 sake. For * that which is done for
 conscience sake, is done for the Lords
 sake. In this respect it is said of *Am-*
nah the sonne of *Zichri* a great Cap-
 taine and Commander of two hundred
 thousand mighty men of valour, vnder
 King *Iehosaphat*, that he willingly offe-
 red himselfe vnto the Lord: that is,
 he vndertaking his function willingly,
 he did it as to the Lord. Thus of you
 that are of the same minde it may bee
 said, yee offer your selues willingly
 to the Lord. And will not the Lord
 gra-

* Compare
 Rom. 13.5
 with 1 Pet.
 2.13.
 3 Chron. 17
 16.

graciously accept such? *Abraham* who in this kinde nor expected nor accepted reward of man, heard God thus speaking to him, *Feare not, Abraham: I am thy shield, and thine exceeding great reward.*

Giue me leaue to extend this *Encouragement*, to such as are not yet of your Fraternity, nor haue yet giuen their names to be of your Societie, I meane such as are in the flowre of their age, of sufficient stature and strength, well able to afford time and meanes for Artillery exercises, to offer themselues readily and cheerefully to this honourable seruice. The time which may be, and vsually is spared from your particular callings cannot be better spent, (*exceptis semper excipiendis*, except duties of piety and charity, whereby all other things are seasoned and sanctified) I say vacant houres cannot better be spent then in the *Artillery Garden*, and in the practise of Martiall discipline there exercised, as shall* afterwards bee more fully cleared.

Quoniam sibi mercedem ab homine non quaesivit, a deo accepit, sicut legimus &c.
Ambr. de Abr. Pat. l. 1. c. 3.
Motiu to draw more to the Artillery Garden.

* Page 40.

But thus much of the first point,
your *honourable Function*.

The next concerning your *Valorous Disposition*, is this.

*Valour requisite for
Soldiers.*

*Iudg. 7. 5.
Expounded.*

Military Men must be of mighty mindes. They must bee *Men* indeed, and able to play the *Men*. The signe of difference betwixt such as were fit, and vnfit for Warre, that God caused *Gedeon* to obserue for retaining some, and dismissing others, tendeth to this purpose. The signe was this; *They which lapped water with their tongues* were entertained: *They which kneeled downe to drinke* were cashiered. The Reason was this. They that kneeled downe to drinke, manifested thereby a luskish, sluggish disposition, and desire to soope vp their bellies full. The other that tooke vp water in their hands, and lapped it with their tongues, shewed that their minde was so on their work which they had to doe, as they would not tarry to kneele downe; they would onely lap and be gone, a little for present necessity,

necessity, so much as might somewhat slacke their thirst, and refresh them; was sufficient. Gods appointing such onely to bee retained for Warre, proueth the point in hand, Much more the expresse precepts which by God himselfe and his Ministers, were giuen vnto those that were set apart for Warre, to be *valiant*, and *courageous*. When God deputed *Ioshuah* to be *Generall* ouer all *Israel*, he gaue him this expresse charge, *Be strong and of a good courage*: which he further thus enforceth, *Have not I commanded thee? Be strong and of a good courage: Be not afraid, neither bee thou dismayed*. The like charge did *Moses* in the name of the Lord giue to all *Israel*, that were deputed to Warre, in these words; *Be strong and of a good courage, feare not, nor be afraid of them*. Yea, God ordained it for a perpetuall Law, that when his people were to goe to Warre, this Proclamation should be made, *What man is there that is fearefull and faint-hearted; let him goe and returne vnto*

Ios. 1. 6.

—9.

Deut. 31. 7

Deut. 20. 8

Judg. 7. 3.

De Israelitarum virtute in bellis gerendis lege Aug. de Mirab. S. Script. l. 2 c. 34.

Judg 20. 17
כל זה איש
מלחמה

his house. This Law God commanded *Gideon*, to proclaim before his armie. The equity thereof was so clearly discerned by the very light of nature, as many of the heathen put it in practise, by name *Iphicrates* the *Athenian*, and *Epaminondas* the *Theban*. If such as are fearefull and faint-hearted be not fit for Warre, neither are they fit to bee trained vp in Martiall exercises. Most meete it is that *Military Men* be of mighty mindes. It is vsuall with the holy Ghost to set out such men as were trained vp and set apart to Warre, to set them out by their power and prowesse. Of those foure hundred thousand men, that out of all the *Tribes of Israel* were chosen to fight against *Beniamin* and *Gibeah*, of euery one of them it is said that he was *איש מלחמה* *Vir belli*, a true *Man of Warre*, a valiant, a mighty man. Of those many hundred thousands which *Ioab* numbered in *Danids* time, it is said that they were *valiant men that drew swords*, euen euery one of them (as the

the Hebrew phrase implyeth.) And of those many hundred thousands also which out of *Judah & Israel* were gathered together in two armies to fight one against another in *Abiyahs*, and *Ieroboams* time, it is said that they were *valiant men of Warre, mighty men of valour*: which commendation is also giuen to those many troopes of trained souldiers which *Iehosaphat* maintained in *Ierusalem*, 2 Chron. 17. 13. When *Dauid* purposed to take vengeance of *Ammon* for the indignity and ignominy which was offered to his Ambassadors, he sent *Ioab* and all the Hosts of the *Mighty men* against them. Before the good Spirit of God left *Saul*, when hee saw any strong man, or any valiant man, hee took him vnto him, namely to traine him vp in Martiall discipline. Of *Dauid* himselfe, and of such as followed him, it is said, that all *Israel* knew that he was a *mighty man*, and they *valiant men*. And of those that came to him in *Ziklag* it is said that they were *Mighty Men, mighty men of valour*, that

איש חזק

2 Chron.
13.3.

*The Hebrew is very emphaticall, גבורי כח the emphasis whereof being obserued by the LXX as thus expressed, ισχυροισις
ισχυροισις
mighty in
might.

2 Sam. 10.

17.

1 Sam. 14.

93.

2 Sam. 17.
10.1 Chron.
12.1.2.8, 21

that could use both the right hand and the left: men of might; men of Warre; fit for the battell: that could handle shield and buckler: whose faces were like the faces of Lyons, &c. Doth not this frequent mention of the might, and valour of such as were for War, shew that they that take vpon them to bee *Military men*, must bee of *mighty mindes*: and that timorous, weake, and feeble persons are not fit for the Artillery profession? Where GOD first enacted the fore-named Law, that no fearefull persons should goe to Warre; he rendereth this Reason, *Lest his brethrens heart faint like his*. Lamentable experience hath giuen too great euidence of the truth hercof. A few white-liuery, faint-hearted Souldiers haue oft bene the ruine of a great strong Army; which hath bene put to rout by reason of their fainting, and yeelding. So as such men are more fit to stoop downe to a fythe then to take vp a sword, to lift a pitchfork then toASSESS tosse a picke, to handle a mattock then

to

Deut. 20. 8.

Damage of
timorous
Souldiers.

to hold a musket, and to carrie a bush-bill rather then a battle-axe. But on the other side, of such yse are valiant men and valourous mindes, as their courage may supply the want of number: and though they bee but few, not feare the face of many. It is noted that *Abraham* armed three hundred and eightene, to expresse not the number of many, but the worth of choice ones. Well weigh the mighty and great exploits that were atchieued by *Dauids* Worthies, by reason of their valour and courage, and you shall finde, that a few courageous men to great armies of cowards are as so many Lyons to whole heards of deere: *Fine may chase an hundred, and an hundred put tenne thousand to flight* As it not then most meete that *Military Men* bee of mighty mindes?

In applying this point, I will giue you a diuine direction for attaining to that which hath beene proued to bee so requisite, *valour* and *courage*. The direction is grounded on one of *Salomons*

Numeravit
318. *Et sci-*
as non quā-
titatem nu-
meris sed
meritum
electionis
expressum.
Ambr. de
Ab. Patr.
1.1.c.3.
2 Sam. 23.
8,9,&c.
1 Chron.
12.14.

Leuit. 26.8

Who valer-
ous, who
timorous.

Pro. 28. 1.

*Quis tam
fortis quam
sanctus.**Amb. Offic.**l. 1. c. 39.**Who to be
accounted
righteous.**Psal. 14. 3.**Rom 3. 10**impavidus**profecto**miles,**omni ex**parte secu-**rus, qui ut**corpus ser-**uific ani-**ma fidei**lorica in-**duitur,**utriusq; ni-**mirum in-**duis armis,**nec de mone**timet, nec**hominem.**Bern. serm.**ad Mil.**Temp. c. 1.*

mons Prouerbe, which is this, *The wicked flee when no man pursueth: but the righteous are bold as a Lyon.* Righteousnesse then maketh men valorous, wickednesse timorous. They who know who are righteous, who wicked, cannot but acknowledge the truth of this prouerbe. A righteous man cannot be heere thought to bee such an one as hath in euery part, point, and degree fulfilled the Law of righteousness according to the exact rule thereof. So *there is none righteous: no not one.* But in Gospel-phrasse hee is accounted righteous, that by true Faith applying to his soule the blood of Christ, for purging away all his vnrightheousnesse, and laying hold on Christs righteousness to be iustified thereby, doth his vttermoſt endeavour to keepe a cleere conscience before God and Man. This man of all others must needs be the most valourous, whose soule is fenced with the brest-plate of righteousness, and shield of Faith, as well as his body with armour and weapons of Steele.

He

He feareth nor Diuell nor Man. His conscience will make him fight in none but a good cause. His Faith will make him couragious in that cause. If in his body he be wounded, hee hath * a Spirit to sustaine his infirmity. No passion can so supply the want of bloud and support a man, as this Spirit. Might of minde may ouercome the force of fire. But if the earthen vessell of his body bee so broken as it can no longer retaine this spirit, then flieth it vpward to the place of rest and triumph, passage being made for that righteous soule to ascend to the society of the soules of iust men made perfect: so as the supposed conquest ouer such an one is the cause of his triumph, and maketh him more then a Conqueror. The death of his Saints is pretious in the fight of the Lord. But in Warre so much more pretious it is, by how much more glorious. Get Faith therefore and a good conscience, get them, and keepe them, and they will keepe you from faint-heartednesse: they will put life, and spirit, and

*Pro. 18. 14

*S. Laurentium
animis viri-
te vincet
ignis natura.
Ambros. Offic.
l. 1 c. 41
Esi hostes nos
perimant, ani-
lum tamen
ad animas
periculum
migrat &c.
Crys. Hom. 7.
in 1 Tim. c. 2.
Sive in lecto,
sive in bello
quis moritur,
preciosa erit
sine dubio in
conspetu do-
mini mori
sanctorum.
Ceterum in
bello tam
profecto pre-
tiosior quam
in gloriosior.
Bern. Lec.
citaz.*

and virtue, and valour into you: they will make you fit for the Artillery profession: they will make you Men indeed, true military men, of mighty mindes.

*Who to be
accounted
wicked.*

Rom 3 23.

1 Ioh. 1. 7.

On the contrary side, A wicked man must not every one bee accounted, that hath committed any sin, (for *All haue sinned:*) but such an one as loueth wickednesse, and liueth therein, and that without true repentance. Faith which is accompanied with repentance, receiueth absolution from God. Absolution from God maketh sinnes to bee as not committed. For *the bloud of Christ*, which *clenseth vs from all sinne*, clenseth all that belecue and repent. But infidelity, and impenitency lay all sinnes open to the wrath and vengeance of God. Knowledge and conscience thereof cannot but fill the soule with many feares and terrors: whence it commeth to passe that such wicked men feare & flie, when none pursueth them. Thus much is expressly threatned against such wicked men. *I will send,*
faith

saith God, a faintnes into their hearts, and the sound of a shaken lease shall chase them, and they shall flie as flying from a sword, and they shall fall when none pursueth, &c. It was the speech of the valourous Earle of Essex, that Sometimes in the field encountering the enemy, the weight of his sinnes lying heavy vpon his conscience, being not reconciled to God, quelled his spirits, and made him the most timorous and fearefull man that might bee. Take heede therefore O yee Captaines, Commanders, and other Members of the Artillery Company, take heede, as you would haue your inward disposition fit for your outward profession, of suffering sin to lie vpon your soules. Let your function bee a motiue to make you trie the truth of your conuersion. Be yee righteous, that you may bee indeede courageous.

And to take occasion from your externall profession to put you in minde of your spirituall condition, which is, to be Souldiers of Christs band,

Leu. 26. 36

D. Barlow
in his Ser-
mon prea-
ched at
Pauls
Crosse,
March 1.
1600. be-
ing the
next Sun-
day after
the execu-
tion of the
late Earle
of Essex.

Courage a-
gainst spi-
rituall ene-
mies.

1 Pet. 1. 4.

bands, vnder his colours, whose Artillery Garden is the Church Militant, where your Martiall discipline in which you are daily trained vp, is not for recreation and pastime, but in very good earnest, to conquer, vnlesse you will be conquered, and that in a combate of great consequence, wherein no earthly, but an heavenly inheritance is fought for, and for attaining thereto not liberty of this world, but of the world to come, not a temporall, but eternal life is in great hazard. If yee ouercome, yee are free for euer, and gaine an *inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heauen.* If yee bee ouercome, yee are perpetuall slaues to Satan, that malicious enemy, who will hold you with euerlasting chaines vnder darkenesse in torture and torment endlesse and easelesse, mercilesse and remedilesse. To put you in minde, I say, of this your spirituall condition, know that if valour, and the fore-mentioned ground thereof be so requisite, as hath beene shewed,

shewed, against bodily enemies, which are but flesh and blood, how much more against *spirituall enemies*, which are *not flesh and blood*, but *principalities and powers*. These especially, wee ought to *resist stedfast in the Faith*. The chiefe spirituall enemy of our soules, the Diuell, from whom all our other spirituall enemies receiue their strength and courage, is like a Wolfe, and that as in fiercerenes, so in fearefulnesse. A Wolfe, if he be stoutly resisted, will flie away: but if he be fearefully shunned or yeelded vnto, then hee will the more fiercely assault, and more greedily deuoure. Euen so the Diuell: *Resist the Diuell and he will flie from you*. Giue place, and yeeld, and he wil the more eagerly persue, and the more easily preuaile. Neither, if he preuaile, will he any whit the more spare thee for thy yeelding to him, but rather the more proudly insult ouer thee. Wherefore, *my Brethren, bee strong in the Lord, and in the power of his might: Put on the whole armour of GOD, that yee may*

Iarn. 4. 7.
*Libentius se
 insequitur
 aduersarius
 fugientem,
 quam susti-
 neat repug-
 nantem: Et
 audacius in-
 sistit à tergo
 quam resistas
 in faciem.*
 Bern. Epist. 1.
 ad Rob. Ne-
 pot. suum.
 Ephes. 6. 10
 II.

1 Cor. 16.
13.

may be able to stand against the wiles of the Diuell. Being thus armed, Watch ye, stand fast in the Faith, quit you like men, and be strong: stand courageously and yee shall stand victoriously.

Hitherto ye haue heard of the Honour of your profession, and of the Valour required by virtue thereof. The last point noteth the necessity and benefit thereof, which is this,

Warre to be prepared for in Peace.

In peace to prepare for Warre, is a principall part of prudence.

1 King 3.
12.

The most prudent Prince that euer governed people, put in practise this point of policie: euen Salomon, to whom God said, I haue given thee a wise & an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like thee. This Salomon enioyed much peace, & had a promise to enioy peace all his daies, and had no cause to feare any assaults or inuasions of enemies, all the nations round about being brought vnder by his Father Dauid: Yet this Prince of Peace built fenced cities with walles, gates and barres, and

2 Chron. 8
5, 6, 9.

and chariot-cities, and cities of horsemen, and had his trained men of War, which are heere noted in my Text; yea, to shew his store of warlike provision, it is expressly noted, that hee had forty thousand stalles of horses for his chariots, a thousand foure hundred chariots, and twelue thousand horse men. The first Father of that stocke, wife Abraham, whose house was a place of peace, (for the feare of God fell vpon all nations round about him, they honoured and reuerenced him, they accounted him a Prince of God) yet had this Abraham his Artillery Garden, wherein were trained vp and fitted for Warre, such as were borne and brought vp in his house: the number of which Company, I suppose was greater then the number of your Company. For at once on a sudden he armed and led to the Warre more then three hundred trained men. And it is not likely that hee left his house destitute of all defence. He had questionlesse many more of that his Artillery Company. Now note the benefit

D

hereof.

1 King 4.

26.

2 Chron. I.

14.

Abrahams
Artillery
Garden.

Gen. 14. 14

The number by Patent granted to the Artillery Company of London, is 300. which number was not full at the time of preaching this Sermon.

Gen. 14. 18

19, 20.

Heb. 7. 1, 2.

ὁ Μελχισεδεκ
 δὲ πρῶτος
 μὲν ἱερεὺς
 ἄμωτος βα-
 σιλεὺς δὲ
 καὶ οὐ γένος,
 ἰσμεὶ δὲ
 καὶ βασιλεὺς
 Σαλὴμ ὁ
 ἰσραηλῆος βασιλεὺς
 ἱερεὺς.

2 Chron.

17. 10, 11,

13 &c.

hercof. On a sudden, in a time of necessity, and case of extremity, hee had them ready to rescue five Kings, that were ouerthrowne by their enemies. To presse this patterne yet further for the point in hand, the holy Ghost noteth that *Melchizedeck*, King of *Salem*, whose name declared him to be a *King of Righteousnesse*, whose nation shewed him to bee a *Prince of Peace*, this *Melchizedeck* King of *Salem*, met *Abraham* with his forenamed troopes, blessed him and them, gaue good entertainment to them al, and congratulated their returne, giuing thereby an euident demonstration of his approbation of *Abrahams* prouidence and prudence in maintaining an Artillery garden for his house. The condition of *Iehosaphats* Kingdome (who was the fourth Son that by lineall descent came from *Salomon*, and sate on his Throne) was much like to *Salomons*. For the feare of the Lord was upon all the kingdomes of the land that were round about *Iudah*, so that they made no War against *Iehosaphat*:
 But

But in testimony of amity, they sent him yeere after yeere many presents: Yet he placed fortres in all the fenced cities of Iudah, and set garrisons in the Land, and had eleven hundred and threescore thousand Men of Warre, mighty men of valour that waited on him, besides those whom hee put in the fenced cities thorow out all Iudah. Admirable it is, and (but that the word of truth records it) incredible, that in so small a Kingdome as Iudah was, there should be so many trained, expert, valiant men of Warre, as were in Iehosaphats time. When Iudah and all Israel were ioyned together, euen all the twelue Tribes in one Kingdome, that Kingdome was nothing so spacious as England is. For some of our shires are larger then some of their Tribes were: and yet our shires are in number aboue foure times more then their Tribes were: For wee haue * aboue foure times twelue shires. How farre then doe the three Kingdomes vnder the Dominion of our Soveraigne, England, Scotland and

D 2

Ireland,

* In England 39.^m
Wales 13.

Ireland, how farre doe they exceede in spaciousnesse, the *Kingdome of Iehosaphat*? Yet question may bee made, whether in these three Kingdomes, there be so many score thousands of trained Souldiers, well disciplined men of Warre, mighty men of valour, as there were hūdred thousands in *Judah*. We account twenty or thirty thousand a great Army: fiftie thousand a royall Army. What then an hundred thousand? What an hundred thousand eleuen times multiplied, and threescore thousand added thereto? All these were vnder their *Captaines*, by name, *Ready for Warre, Waiting on the King*, to bee sent forth at his command: and yet all the fenced cities, which were very many, well replenished with Garrisons, ouer and aboue those 1160000. Surely they counted it an honour and safety to their land to haue store of trained souldiers, men expert, and ready for Warre at all times. Therefore frequent mention is made thereof. To omit other particulars, in *Dauid's* time, *Isaiah* gaue

gaue vp the number and summe of
fifteene hundred and seuentie thou-
sand men of Warre, and yet left two
 Tribes vnumbred. Surely there must
 needs be many Artillery Gardens, and
 they well replenished, Martiall disci-
 pline must needs be there much exer-
 cised, where were so many thousands,
 yea hundred thousands trained vp to
 Warre. If the wiseman might send
 men to the *Ant* to learne of them to
provide meate in the summer, and to
gather foode in the haruest, much bet-
 ter may men be sent to such worthy
 pattrenes as were guided and appro-
 ved by God, to bee alwaies provided
 with expert Souldiers trained vp to
 War, such in times of peace. A maine
 difference is herein put betwixt wise-
 men and fooles. We haue a prouerbe
 that saith, *A foole will take his cloake*
in fowle weather. But a wiseman takes
 it with him at all times. He knoweth
 that a bright sun-shine day may bee
 soone turned into a cloudy rainy day.
 Peace is not like the vnumoueable
 mountaines, but rather like to the va-

1 Chron.
21.5.

Pro. 6.6.
&c.

Benefits of
Artillery
Gardens.

riable skie. Wisdom teacheth men
to forecast the worst, that they may
be provided against the worst, yea and
thereby prevent the worst. It is an
old and true Motto, *Pax non sine
armis*, Peace
is procuredly preserved, & defended by
preparations and provisions for War.
Where are many *Artillery Gardens*
and they much frequented, and Mar-
tiall discipline therein daily and thil-
ly exercised. Amicitia with such King-
domes will be earnestly desired, and
welcomely embraced: Kings of such
Kingdomes will be admired of their
friends, and feared of their foes: Sub-
jects of such Kingdomes will finde lust
and kinde entertainment in forraine
parts: Natives and Aliens will be soci-
red: All manner of evil things thereby ex-
ertified: Lands both heretofore & quickly
enjoyed: Enemies detested: Invasions
and insurrections prevented: and ma-
ny, many evils avoided. They who
reuerence nor God nor man, where
they see or heare of an ovr-mastering
power, will be kept within compasses
and though conscience doe not alter
their

their inward disposition, yet constraint will order their outward conversation. But on the contrary, by fearelesse, and carelesse security, by neglect of Artillery and Military exercises, by want of men meete for War, whole Cities, and Kingdomes are oft made a bootie and prey to their enemies, and suddenly ruined. Instance *Laisb*, they were a people that were at quiet and secure, and the *Danites* on a sudden *smote them with the edge of the sword, and burnt their Cities with fire.* For a citie and nation to bee without Artillery Gardens, is as dangerous as for a traeller to be without a sword.

The damage of neglecting Armes.

Iudg. 18. 27.

If the fore-mentioned patternes of prudent Princes, and wise States-men, recorded & approued in Gods Word, for training vp armies of men in war-like exercises, and that in times and places of peace: If the many great benefits which thereby arise and accrue to a Land and Kingdome, and the many great mischiefes which are like to follow, vpon a carelesse neglect thereof,

*Iustificatio
of Artillery
exercises.*

*Plutarch.
in Vita
Thesei.*

*ὁρχησὶς πυρρική, Εὐστάθ.
ὁρχησὶς ἀπὸ
πυρρῆς. Athen.*

thereof, bee motiues of force, motiues of force are not wanting to proue, that, *In peace to prepare for Warre, is a principall part of prudence.*

The Application of this point, doth as neerely concerne this *Artillery Company*, as any of the former, both for iustification, and also for approbation and commendation thereof. Were our daies more *halcyon*, more quiet, and peaceable then they are, or were they more free from feare of danger then they are, yet were your Artillery exercises lawfull, needfull, vsfull. True it is, that they are not in pitcht fields, *pede pes, & cuspidae cuspidis*, face to face, foot to foot, speare to speare against enemies. They are in a quiet Citie, in a time of peace among your selues. They are like the *Olympian* games (instituted by potent and prudent *Hercules*) and the *Isthmian* sports (ordained by *Theseus* in imitation of *Hercules*) as delightful preparations for Warre. They are like to the *Pyrnick dancing* which was inuented by *Pyrrhus*, called *armed dancing*,

cing, because it was performed by men clad in armour, and *warlike dancing*, because it was a representation of sundry kindes of battailes, and a meanes to make them well to wield the Armour in Warre. They are like those Warre-like sports and pastimes which were practised by *Cyrus* when he was a youth, and by his coequalls, and play-fellowes. They are delightful recreations. But what then? Are they therefore not lawfull? Or not needfull? Or not vlesfull? Hee is too severe and censorious, and goeth beyond the liberty of Gods Word, that condemneth all recreations, all delightsome pastimes. He is too imprudent and imprudent, that conceiveth nothing needfull or vlesfull, whereof there is not necessary vse in that present and instant time wherein it is vfed. Were your Artillery exercises onely for recreation, they are the best recreations that can be vfed. Were there at this time no need or vse of them, they may bee hereafter of absolute necessity. Delight

ἰσχυροὶς
ἐὐδαιμον.
Plat.

Xenoph. de
Cyri. instit.
lib. 2.
Idem de
Cyri. milit.
Exped. l. 3.

Deid. 2.
Deid. 2.

light in the things which men doe, swalloweth vp the paines that is taken about them, makes men the more diligent and constant in their exercises, and bringeth them to the greater experience and perfection therein. Not onely expert souldiers, but experienced Captaines also are made by Military recreations vsed in *Artillery Gardens*. So as if suddenly Armies were to be raised of more men then all the Military Companies can afford, yee might sufficient store of Captaines, and other Commanders and officers be taken out of your compa- nys to gouerne and guide, to instruct and encourage such as for want of former exercising were altogether inexperienced. Of the *fiftie thousand* that out of *Zabulon* came to *David* in *Hebron*, by way of commendation, it is said that they could *set a battell in aray, & leade an Army*. This implied, that by their practising of *Artillery* exercises, they were all able to leade, and order armies, to set them in aray, & goe before them. Besides the policy
of

1 Chron.
12.33 38.

of other nations and ages, our *Ance-*
flors well discerned the neede, vse, and
 benefit of such recreations as might fit
 men for Warre, which moued them
 to make such strict Statute Lawes for
 the exercise of shooting, as they did:

For, *1.* Every Master of a Family (ex-
 cept spirituall men, and Iustices of
 our Bench or other) was to exercise
 shooting himselfe.

2. He was to keepe bowes and ar-
 rowes continually in his house.

3. Hee was to bring vp those that
 were in his house in the exercise of
 shooting.

4. If hee suffered any betwixt the
 age of seuen and senenteene, some
 orderuant to abide in his house with
 one bow or arrowes a moneth toge-
 ther, for every such default hee was to
 pay forty shillings.

5. If a seruant tooke wages, his
 Master might buy him bow, and ar-
 rowes, and deduct the price out of his
 wages.

6. If any man-seruant betwixt the
 yeres

9. Statute

in 33. year
 of Hen. 8.

101

1 King

3

2 King

11

12

13

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15

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yeeres of seuentene and threescore, that took wages, were a moneth without bow and arrowes, for euery such default hee forfeited six shillings and eight pence.

In those daies gunnes (the sure and soare messengers of death) were not so in vse as now they are. Strength and skill in shooting was it that made our english nation famous for Warre. Their exercise therof in time of peace, and that for recreation, made them so expert, as they were therein, at times of Warre. The * frequent mention of *bowes and arrowes*, in Scripture, as instruments of Warre, sheweth that of ancient time they haue beene vsed to that purpose: and * *Ionathans* vsing his *bow* and *arrowes* for recreation, sheweth that of old among Gods people such recreations were vsed as might the better fit men to War. The men of *Gibeab* without question from their youth were exercised in sport, to sling stones at a marke, or else they could neuer haue attained to such extraordinary skill, as to *b sling stones at*

* Gen. 48.

22.

Ios. 24. 12.

1 King. 22.

34.

2 King. 6.

22.

—9. 24.

—13. 15.

&c.

1 Chron.

5. 18.

—8. 40.

—12. 2.

—17. 17.

—26. 14.

—35. 23.

Plal. 44. 6.

—76. 3.

2 Sam. 20

30.

1 Iudg. 20.

16.

an

an haire breadth and not faile. The skill which the men of *Beniamin* (of which Tribe those *Gibeonites* were) are after this noted to haue in slinging stones *with the right and left hand*, sheweth, that this was an visuall exercise of the youth and men of that Tribe.

1 Chron.
12. 2.

Such recreations in peace as are preparations vnto Warre, iustly deserue to be reckoned vp among those necessarie vocations whereby Politie are preserved: and while you are exercising your selues therein, you are employed in your calling, and you goe on in that way, wherein *God* promiseth to *giue his Angels charge ouer you, to beare you vp in their hands, least you dash your feete against a Stone.*

Psal. 91. 11
12.

When I duely weigh that little which hath beene said, and withall consider how much more might bee said of, and for the warrant, honour, need, vse, and benefit of your Artillery profession, I cannot sufficiently wonder at the blindnesse, carelesnesse, improvidence, and security of this our age, in neglecting and disrespecting a
matter

matter of so great consequence, so neatly concerning the glory, tranquillity, and safety of the whole land, and of all the societies and severall persons therein. Me thinkes that it is more then meete that euery Citie and Corporation, if not euery Towne and Village throughout the Land, should haue an *Artillery Gardens*: and that the great populous Cities, especially L O N D O N, should haue as many *Artillery Gardens*, as it hath *Wards*: and that publique allowances should bee afforded to such as willingly offer themselues to these Militarie exercises. I haue heard of liberall legacies, & bountifull donations giuen for making Cawlsies, mending High-wales, building Bridges, and other such like workes, but little or nothing for purchasing and maintaining *Artillerie Gardens*, and the Warre-like exercises appertaining thereto. I cannot therefore much wonder that there are no more such Companies, as yours is, and no more of your company. But because euery rare thing is pretious, I reioyce

reioyce that you are of those, who, by how much the more rare they are, by so much the more glorious they appeare to be. By you it must be effected, if it be effected, that the antient english name and Renowne for Martiall discipline be preserued (if not repaired also) & propagated to posterity. Be not therefore now slacke in prosecuting that which you haue so wel begun. Be diligent to keepe your training daies, & to exercise your armes, that such as by much practise are well experienced may be presidents and patternes to others: and those others by like constāt practise may attaine to answerable experience. Let no discouragements dismay you. The lesse encouragemēt you haue from others, the greater is your praise, that so willingly take such paines at your own cost to make your selues seruiceable for the defence, security, and safety of the Land & Kingdome where you liue. In you my Text is in our daies & Land verified; for of you it may be truely said, THEY were MEN OF WARRE.

FINIS.

*Quia omne
rarum pre-
tiosum, gau-
dio re de
illis esse, qui
quanto ra-
tiores, tanto
apparetur
gloriosiores.
Bern. ep. i.
ad Rob. nep.
suum.*